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of the Cæsars. The writer studies the relation between the neocoriat and the provincial cultus. A double list of cities called *neocoria* and of *metro-polia* shows many names in common: the writer concludes that every neocoriat city must have had a temple for provincial cultus. Sometimes the title of *neocoria* indicated not imperial worship but that of some local divinity. A careful and tedious examination of the coins enables the writer to settle approximately the time when the Asiatic cities became *neocoria*. An appendix is devoted to the priests of the provinces of Asia. Contrary to Waddington and Marquardt, he proves that there was not one high-priest of Asia with delegates in all the cities of the *κοινὸν Ἀσίας*, but as many high-priests as there were provincial temples. The work is careful and solid.—S. REINACH, in *Revue Critique*, 1889, No. 3.

W. M. FLINDERS PETRIE, with chapters by A. S. MURRAY and F. LL. GRIFFITH. *Tanis. Part II, 1886. Nebesheh (Am) and Defen-neh (Tahpanhes)*. Fourth memoir of the Egypt Exploration Fund. 4to, pp. 44 with XII pls.; and pp. VIII–116 with LI pls. London, 1888, Trübner.

The first part of this memoir, on Tanis, is a continuation of the description of the monuments, commenced in *Tanis I*, and there discontinued in the midst of the monuments of Ramessu II. The descriptions are minute and careful, and include monuments of Merenptah, Ramessu III, Siamen, Sheshonk III, Taharka, and the Ptolemaic period. A chapter by Mr. Griffith is devoted to translations of the inscriptions published in both *Tanis* volumes. Nos. 1–65 are from *Tanis I*, and include Pepi I (VI dynasty), Amenemhat I (on his statue), Usertesen I (on his statues), Usertesen II, Amenemhat II (all of the XII dynasty); Sebekhetep, Mermashau (XIII dyn.), Apepi, the Hyksos; a quantity of inscriptions of Ramessu II and Merenptah. Nos. 66–174 are given in the plates of this volume. This series of inscriptions forms almost a corpus of the inscriptions of the great temple of Tanis. From them Mr. Griffith draws conclusions, (1) as to the local worship of Tanis, (2) as to the position of Tanis in the political geography of Egypt, (3) as to the history of the kings.

The succeeding monograph is on Tell Nebesheh. *Chapter 1* deals with its *position* and *history*. It borders on the salt swamps which surround the marshes of lake Menzaleh, 8 miles s. e. of San = Tanis, and is on land which has been so lowered and denuded by the wind, in the course of ages, that in most cases the foundations of subterranean tombs have been carried away. This fact, common throughout this low region of Egypt, accounts for the absence of early monuments, as the level has been lowered sometimes as much as 15 feet. The monuments of the VI and XII dynasties

have usually been swept away many centuries ago, as those of the XIX and even of the XXVI dynasty are often entirely destroyed. The name of the ancient city was Am, capital of the XIX nome (Am Pehu) of Lower Egypt. It seems to have been settled at the same time as its neighbor Tanis, under the XII dynasty, Am being perhaps the legal and religious capital, while Tanis was superior in size and civic importance. The temple of Am, founded in the XII dynasty or earlier, was completely rearranged by Ramessu II, who reestablished there the worship of Uati, dedicating a beautiful statue of that goddess and a pair of colossi of himself, covering the walls with inscriptions, and erecting clustered columns like those of Gurneh. The general resemblance between these two temples is remarkable. Tanis and Am alternated in favor. Tanis was neglected during the Renaissance, but rose under the Boubastites; while Am was then neglected, but recovered under the Saites, when Tanis was neglected; while, under the Ptolemies and Romans, Tanis flourished and Am fell to ruin. *Chapter II* is devoted to the *temples*, of which there are two, one large and one small. In front of the propylon of the temenos stood a monument of Merenptah, unique in being a column of red granite around which were carved scenes of adoration and offering, while on its summit stood a group of the king kneeling overshadowed by a hawk. The smaller temple was built by Aahmes II. There are some inscriptions of the "chief of the chancellors and royal seal-bearer," who have a series of scarabs like those of the kings of the XII-XIV dynasties: these viceroys occupy a unique position in Egyptian history and were probably the native viziers of Hyksos kings. This is used to explain the appointment of Joseph, which "was not an extraordinary act of an autocrat, but the filling up of a regular office of the head of the native administration." *Chapter III* is on the *cemetery*. The earliest tombs were of the XIX and XX dynasties, the latest, of the Persian period. The tombs belong to two if not three classes: (1) the great *hoshes* or chamber-tombs, built on the surface and rising to a height of 10 or 15 feet, the earliest of which appear to belong to the XXVI dynasty; (2) subterranean tombs, with wells of access; (3) a development of the subterranean tombs, consisting of large square hollows lined with brick walls and having stone chambers built in the space. Among the later tombs are two important contemporary but extremely distinct classes—the Kypriote and the Saitic. The former are so called from the pottery found in them. *Chapter IV* treats of the *town*, in which, though several long lines of street may be followed, the houses are mostly separate *insulae*. *Chapter V*, by Mr. Griffith, analyses the *inscriptions*, and describes the *ushabti* or figurines of limestone, sandstone, red pottery and glazed ware; the statuary and sarcophagi. In *Chapter VI*, Mr. Griffith gives an account of the excavations at the small mound of Gemaiyemi,  $3\frac{1}{2}$  miles N. W. of Nebesheh, where

a temenos and temple were found with foundation deposits, vases, bronzes, models, *etc.*, of Ptolemaic or Roman periods. It was evidently the place of residence of a group of artistic workers whose unfinished and less portable work has here been discovered. *Chapters VII-XIII* are devoted to Defenneh. "In the sandy desert bordering on Lake Menzaleh, some hours distant on the one hand from the cultivated Delta and on the other hand from the Suez canal, stand the ruins of the old frontier fortress of Tahpanhes, Taphnē, Daphnai, or Defenneh, built to guard the highway into Syria," where the fort still remaining was built by Psamtik I of the XXVI dynasty, and garrisoned by the Ionian and Karian mercenaries. It was built c. 664 B. C. It became the rallying place for the Jewish emigrants fleeing from Judaea and the Babylonian king, the greatest emigration being recorded in the well-known text of Jeremiah. Here Nebuchadnezzar spread his royal pavilion at the time of his invasion, on the vast platform, or surrounding open court, at the place where Jeremiah, at the command of Jehovah, had taken great stones and hidden them in the mortar. *Chapter VIII* treats of the *Kasr* and *camp*. The ruined mass of the fort is popularly known by the name of *Kasr-el-bint-el-Yehudi*, "the palace of the Jew's daughter," and is another instance of the exactness and long continuance of popular traditions, as it reminds us that the "king's daughters" dwelt there. The most important find in the fort was that of the foundation deposits of Psamtik I, the oldest and finest yet discovered. *Chapter IX*, on the *pottery*, is of unusual interest, as it is the complement of the work at Naukratis, and is important for the history of Greek painted pottery. The types most usual at Naukratis are absent at Defenneh, and *vice versa*; and there seems good reason to believe that several classes of the pottery of Defenneh were made in the country. Their age is certain: it is included within the hundred years which elapsed between the foundation of the fort, c. 665, and the complete removal of the Greeks by Aahmes, c. 565. The dates given to varieties of the Naukratis ware, between 565 and 595, are sustained by corresponding varieties at Defenneh, which, as seen above, must date from the same period. Mr. Murray publishes, in *Chapter X*, some interesting observations on some of the Defenneh vase-paintings, mostly of the archaic black-figured ware. One fragment is noticed in detail as having a striking likeness to scenes on the François vase. *Chapter XI* is devoted to the *small antiquities*, and *Chapter XII* to the *weights*. In the latter, a very important general study of ancient weights is made, accompanied by elaborate catalogued tables. At Naukratis, 874 were found; at Nebesheh, only 21; while, at Defenneh, the supply was inexhaustible. In all, over 4000 weighings were performed. Some of the weights were of stone, but the great majority were of metal. The standards used were found to be the following: Egyptian *kat* standard;

Assyrian *shekel* standard; Attic *drachma* standard; Aiginetan *drachma* standard; Phoenician *shekel* standard; *Eighty-grain* standard; Persian *siglos* standard; Roman *uncia* standard; Arab *dirhem* standard. There are three interesting plates of curves. Pl. XLVIII shows the "Naukratis curves of weights, 1885 and 1886": pl. XLIX the "Defenneh curves of weights," and pl. L the "comparisons of curves" (1) of (a) Naukratis, (b) Defenneh, and (c) all previous collections; (2) of the (a) Naukratis Assyrian  $\times \frac{1}{9}$ , (b) Asiatic Assyrian  $\times \frac{1}{9}$ , (c) Naukratis Phoenician, (d) Asiatic Phoenician; and (3) of the (a) Naukratis Assyrian  $\times \frac{1}{8}$ , (b) the Asiatic Assyrian  $\times \frac{1}{8}$ , and the (c) "Eighty grain." The conclusion is drawn, that, for the later periods of Egyptian history, there were different families of *kat* weights, perpetuated and transmitted without their archetypes ever being quite masked in the process, and that these families were distributed throughout the country. The origin of the different standards is discussed in detail. The last, *Chapter XIII*, is on the site called *Qantarah*, by Mr. Griffith.

A. L. FROTHINGHAM, Jr.

H. POGNON. *Les Inscriptions Babylonniennes du Wady Brissa*. Ouvrage accompagné de 14 planches. R. 8vo, pp. 22 and 199. Paris, 1887, Vieweg.

For the past ten years, M. Pognon has been a constant contributor to Assyriological study and literature. His government positions in the East have given him exceptional opportunities for study and original investigation in this line. Previous to the publication of the work in hand, he has given us *L'Inscription de Bavian* (1879) and *Inscription de Mèrou-Nérar I<sup>er</sup>* (1884). Both of these works were close critical studies of the inscriptions named, and were contributions of a very decided nature to Assyriology.

This new work contains inscriptions which are now published for the first time. Their originals are found in the Lebanon Mountains, about two days' march east of Tripoli of Syria. Two hours north of the village of Hermel, on the left bank of the Orontes river, is found *Wady Brissa*. One and one-half hours up this *wady* brings one to the Babylonian inscriptions published by M. Pognon. On the right side of the *wady*, upon the rock-wall, the inscription is written in archaic Babylonian characters. On the left side of the *wady*, the inscription, not identical with that of the right side, is written in the cursive, or later, Babylonian characters. On the right side, a rectangular space about 16 ft.  $\times$  10 ft. had been chiselled out and polished down to a smooth surface, to receive the inscription. Upon this surface, however, are seen the remains of a basrelief. The dim outlines of a man in an erect position, seizing an animal, probably a lion, which stands on his hind feet and raises one paw to strike his adversary,